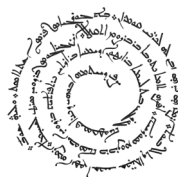


JACOB OF SARUG'S HOMILY ON JEPHTHAH'S DAUGHTER



TEXTS FROM CHRISTIAN LATE ANTIQUITY

22

General Editor
George A. Kiraz

The Metrical Homilies of Mar Jacob of Sarug

GENERAL EDITOR
SEBASTIAN P. BROCK

MANAGING EDITOR
GEORGE A. KIRAZ

FASCICLE 16

JACOB OF SARUG'S HOMILY ON JEPHTHAH'S DAUGHTER

TRANSLATED WITH INTRODUCTION BY
SUSAN ASHBROOK HARVEY
AND OPHIR MÜNZ-MANOR



GORGAS PRESS
2010

First Gorgias Press Edition, 2010

Copyright © 2010 by Gorgias Press LLC

All rights reserved under International and Pan-American Copyright Conventions. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, scanning or otherwise without the prior written permission of Gorgias Press LLC.

Published in the United States of America by Gorgias Press LLC, New Jersey

ISBN 978-1-60724-071-6

ISSN 1935-6846



GORGIAS PRESS

180 Centennial Ave., Suite 3, Piscataway, NJ 08854 USA

www.gorgiaspress.com

Library of Congress Cataloging-in-Publication Data

Jacob, of Serug, 451-521.

[Homily on Jephthah's daughter. English & Syriac]

Jacob of Sarug's Homily on Jephthah's daughter / translated with introduction by Susan Harvey, Ophir Münz-Manor. -- 1st Gorgias Press ed.

p. cm. -- (Texts from Christian late antiquity, ISSN 1935-6846 ; 22) (Metrical homilies of Mar Jacob of Sarug ; fasc. 16)

English and Syriac.

Includes bibliographical references and indexes.

1. Jephthah's daughter (Biblical figure)--Sermons. 2. Jacob, of Serug, 451-521. Homily on Jephthah's daughter. I. Harvey, Susan Ashbrook. II. Münz-Manor, Ophir. III. Title.

BS580.J36J33 2009

222'.3206--dc22

2009032529

The paper used in this publication meets the minimum requirements of the American National Standards.

Printed in the United States of America

This publication was made possible with a generous grant from

THE BARNABAS FUND

and

THE ATHANASIUS YESHU SAMUEL FUND

TABLE OF CONTENTS

Table of Contents	v
Introduction	1
Outline.....	1
Jacob's Exegesis of Judges 11.....	1
Summary	4
Text and Translation.....	7
Concerning Jephthah's Daughter by the Holy Mar Jacob of the Teacher.....	8
1. Opening Invocation.....	8
2. The History of Sacrifice	12
3. Jephthah and the War with the Ammonites	16
4. Jephthah's Vow	18
5. The Battle	22
6. Jephthah's Victory.....	24
7. The Bride of Blood.....	26
8. Jephthah's Realization	30
9. Justice Speaks.....	32
10. Jephthah's Inner Battle.....	34
11. Jephthah's Inner Victory.....	36
12. The Daughter Responds	40
13. The Daughter's Offering	42
14. Death Trembles at her Courage	44
15. Jephthah's Test Renewed.....	46
16. The Daughter's Lamentation	48
17. The Lamentation Completed	52
18. The Poet's Task.....	52
19. Jephthah's Sacrifice	56
A soghitha on the upright Jephtha and on his daughter, by Mar Isaac	63
Index of Names and Themes	71
Index of Biblical References	73

INTRODUCTION

INFORMATION ON THIS HOMILY

Homily Title: On Jephthah's Daughter

Source of Text: *Homiliae selectae Mar-Jacobi Sarugensis* edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 5, pp. 306–330. [Homily 159]

Lines: 510

OUTLINE

Jacob of Sarug's Homily on Jephthah's Daughter provides dramatic presentation of the incident in Judges 11:29–40, wherein the hero Jephthah must sacrifice his daughter in recompense for the victory God has granted the Hebrew people over the Ammonites.

Jacob's Exegesis of Judges 11

Jacob's re-telling of the Jephthah story focuses almost exclusively on the second half of Judges 11, the episode from verses 29–39a. He thus omits Jephthah's own scandalous background (he was the bastard son of Gilead by a prostitute, Judges 11:1) as well as the account of how the war with the Ammonites began. Jacob takes up the narrative at the point when the Hebrews choose the mighty warrior Jephthah to be their leader in battle. Jephthah then makes a vow to the Lord that if he is granted victory over the Ammonites, he will sacrifice whomever first comes out from his house to greet him. In the event his only child, his virgin daughter, is the first to appear, celebrating his victory and unaware of his vow. Jephthah rends his garments in grief, but the daughter insists that he fulfill his vow, asking only that she be allowed two months to mourn her virginity with her companions in the mountains. This Jephthah grants. When she returns, he fulfills his vow. Jacob presents the incident typologically, as a prefiguration of God's offering at the crucifixion of his only Son, who willingly accepted the sacrifice.

Through shared terminology and imagery, Jacob makes numerous allusions to the similar incident in Genesis 22, when Abraham is asked by God to sacrifice his only child, Isaac. On that occasion, however, the sacrifice was prevented when God provided a ram as substitute at the last moment. No such happy ending adorned the event in Judges 11, and Jacob thus presents Jephthah's Daughter as the perfect image or type of Christ, the only child who died willingly at her father's hand for the sake of all people.

The same vocabulary that ties Jacob's homily to the incident in Genesis 22 also links his exegetical treatment to rabbinic traditions about the sacrifice of Isaac, for Jewish as well as Christian commentators wrestled at length with these two biblical stories.¹ The source of Syriac tradition in this regard is the Peshitta text of Judges 11:34, where Jephthah's Daughter is called a "single one", *ibidoyto*. This term is otherwise used in the Peshitta for Isaac in Genesis 22:2 (Isaac is the *ibido* of Abraham) and of Jesus as the "Single One", the *ibido*, of God in John 3:16.² The use of the term *ibidoyto* was in and of itself sufficient for Syriac biblical tradition to present Jephthah's Daughter as a type of Christ, a tradition consistently represented in commentators from Aphrahat and Ephrem through Dionysius bar Salibi. Jacob of Sarug will strengthen this typological association with other strongly suggestive vocabulary. For example, Jacob refers repeatedly in his homily to the knife by which Jephthah would slay his daughter, a detail not mentioned in Judges 11. He uses the term *sakino*, the same as in the Peshitta of Genesis 22:10 for the knife Abraham took up to sacrifice Isaac.³ Fur-

¹ For a fresh perspective on how Jewish and Christian traditions may have interacted, see Galit Hasan-Rokem, "Narratives in Dialogue: a Folk Literary Perspective on Interreligious Contacts in the Holy Land in Rabbinic Literature of Late Antiquity," in *Sharing the Sacred: Religious Contacts and Conflicts in the Holy Land, First–Fifteenth Centuries CE*, ed. Arieh Kofsky and Guy G. Stroumsa (Jerusalem: Yad Izhak Ben Zvi 1998), 109–29.

² The Septuagint and the Greek New Testament would connect the three passages through the use of *agapetos*, "most beloved". See the excellent discussion in Catherine Brown Tkacz, "Women as Types of Christ: Susanna and Jephthah's Daughter," *Gregorianum* 85 (2004): 278–311; with interesting application in eadem, "'Here Am I, Lord'—Preaching Jephthah's Daughter as a Type of Christ," *Downside Review* 434 (2006): 21–32. We are grateful to Prof. Stephen Ryan for pointing us to Dr. Tkacz's work.

³ Interestingly, in their key treatments of Judges 11 neither Ephrem nor Aphrahat use the term *sakino*. Ephrem, *Hymns on Nisibis* 70, uses the word *saipho*, sword. Aphrahat, following Judges 11, uses neither, since the biblical text does not specify how the Daughter was killed. For the references, see below, n. 6.

thermore, Jacob repeatedly uses the phrase “she stretched out her neck beneath the knife”—a phrase not used by either Aphrahat or Ephrem. This phrase is not found in the Hebrew Bible or the Peshitta of Judges 11 or of Genesis 22, but was occasionally used in the binding of Isaac in Jewish traditions and in certain Syriac presentations of that episode.⁴ By his constant employment of these terms, Jacob makes clear his association of Jephthah’s Daughter with Isaac and the events in Genesis 22, without ever referring specifically to that text.⁵

In the present homily Jacob expounds at length on the history of blood sacrifice, and on the qualities that render Jephthah’s action one of priesthood. In Syriac tradition, both Aphrahat and Ephrem Syrus had presented Jephthah in the mode of priest,⁶ thus laying the foundations for

⁴ Brock, Anonymous Memra 2:35 in Sebastian Brock, “Two Syriac Verse Homilies on the Binding of Isaac,” *Le Muséon* 99 (1986): 61–129. For the intersections between Syriac and Jewish traditions, see esp. Sebastian P. Brock, “Genesis 22 in Syriac Tradition,” in *Mélanges Dominique Barthélemy: études bibliques offertes à l’occasion de son 60e anniversaire*, ed. P. Casetti, O. Keel, and A. Schenker, Orbis Biblicus et Orientalis 38 (Fribourg: Éditions universitaires/ Göttingen: Vandenhoeck and Ruprecht, 1981), 2–20. For a broader overview see, e.g., Edward Kessler, *Bound by the Bible: Jews, Christians, and the Sacrifice of Isaac* (Cambridge: Cambridge University Press, 2004); Gedaliahu Stroumsa, “Herméneutique biblique et identité: l’exemple d’Isaac,” *Revue Biblique* 99 (1992): 529–43; Wout van Bekkum, “The Aqedah and its Interpretation in Midrash and Piyut,” in *The Sacrifice of Isaac: The Aqedah (Genesis 22) and its Interpretations*, ed. Edward Noort and Eibert Tigchelaar (Leiden: Brill, 2002): 86–95; and Shulamit Valler, “The Story of Jephthah’s Daughter in the Midrash,” in *Judges: a Feminist Companion to the Bible*, ed. Athalya Brenner (Sheffield: Sheffield Academic Press, 1999): 48–66.

⁵ Jacob did compose at least two homilies on Abraham that treat the Binding of Isaac from Genesis 22, one edited in Bedjan 4:61–103 as Hom. 109 “On Abraham and his Types”; and the other unedited (noted as Homily 140 in Assemani’s list of Jacob’s *mimre*; see Bedjan [and Brock] 6:382). There are strong similarities in imagery and theological perspective between his presentation of Isaac in Hom. 109 and this one on Jephthah’s Daughter. See the splendid analysis of Hom. 109 in Richard McCarron, “An Epiphany of Mystical Symbols: Jacob of Sarug’s *Memra* 109 on Abraham and his Types,” *Hugoye* 1.1 (1998), <http://syrcom.cua.edu/Hugoye/Vol1No1/MysSymJSarug.html#s03>. See also Johns Abraham Konat, “Typological Terminology of Jacob of Serug,” *The Harp* 18 (2005): 289–96.

⁶ Aphrahat, *Demonstration* 21.12; Ephrem, *Commentary on the Diatessaron*, 10.3, *Hymns on Virginity* 2.10–11, and *Hymns on Nisibis* 70.7–12. There is some surviving evidence in church decorations for the image of Jephthah as priest with his daughter bound on the altar, depicted together with Abraham at the sacrifice of Isaac.

Jacob's far more extensive—and viscerally powerful—treatment here.⁷ The homily is an example of Jacob's tremendous skills as storyteller and poet, both. For discussion of these aspects as well as extensive bibliography, see S. A. Harvey, "Bride of Blood, Bride of Light: Biblical Women as Images of Church in Jacob of Serug," *Malphono w-Rabo d-Malphone: Festschrift for Sebastian P. Brock*, ed. George Kiraz (Piscataway, NJ: Gorgias Press, 2008), 189–218.

There is a related, unpublished *sogitho* of thirty-five couplets in British Museum Add. 17141, attributed to Mar Isaac of Antioch, now edited and translated by Sebastian Brock (appended).

In the following translation, section titles are our addition.⁸

SUMMARY

1. Opening Invocation (1–26)
2. The History of Sacrifice (27–56)
3. Jephthah and the War with the Ammonites (57–80)
4. Jephthah's Vow (81–110)
5. The Battle (111–136)
6. Jephthah's Victory (137–166)
7. The Bride of Blood (167–194)
8. Jephthah's Realization (195–210)
9. Justice Speaks (211–226)
10. Jephthah's Inner Battle (227–244)
11. Jephthah's Inner Victory (245–283)

Kurt Weitzmann, "The Jephthah Panel in the Bema of the Church of St. Catherine's Monastery on Mount Sinai," *Dumbarton Oaks Papers* 18 (1964): 341–52; Paul Van Moorsel, "Jephthah? Or, an Iconographical Discussion Continued," *Mélanges offerts à Jean Vercoutter*, ed. Francis Geus and Florence Thill (Paris: Éditions Recharge sur les Civilisations, 1985), 273–8.

⁷ For a sampling of broader patristic views of Jephthah's Daughter, see the texts conveniently gathered in Thomas Oden, ed., *Ancient Christian Commentary on Scripture. Old Testament*, vol. 4: *Joshua, Judges, Ruth, 1–2 Samuel*, ed. John R. Franke (Downers Grove, IL: InterVarsity, 2005), 136–40 (Origen, Ephrem, Jerome, Augustine, John Chrysostom).

⁸ We are grateful to Sebastian P. Brock for his generous and gracious assistance, advice, and constructive suggestions throughout this process. We thank him, too, for the honor of the appended edition and translation of the related homily from Brit. Mus. Add. 17141.

12. The Daughter Responds (284–309)
13. The Daughter's Offering (310–327)
14. Death Trembles at her Courage (328–345)
15. Jephthah's Test Renewed (346–371)
16. The Daughter's Lamentation (372–405)
17. The Lamentation Completed (406–421)
18. The Poet's Task (422–459)
19. Jephthah's Sacrifice (460–510)

TEXT AND TRANSLATION

**CONCERNING JEPHTHAH'S DAUGHTER
BY THE HOLY MAR JACOB THE TEACHER**

1. OPENING INVOCATION

- 1 O Lord of the slain⁹, whose own slaughter is life for
his servants,
grant me a word that I may tell their praises.
O Single One,¹⁰ to whom single ones were offered,
hold Your word so that with it I may recite Your heroic
deeds.
- 5 O One who accepted Jephthah's vow, accept now my
words,
so that by Your paints I may depict the beauty of his
faith.
O Son of a Virgin, to whom a virgin was offered as
sacrifice,
grant me to speak of the triumph¹¹ of her who was
crowned.

⁹ The alternate reading in Bedjan's edition would have this invocation as "O Slain Lord". In some respects, this alternate fits the Christology of the homily better than the primary text; see especially line 509.

¹⁰ *Ihidoyo*, "Single One", "only-begotten", is a favorite Syriac term for Jesus. The same term is used for Isaac, the *ihidoyo* of Abraham in Gen. 22:2, and also for Jephthah's Daughter, the *ihidoyto* in Judg 11:34, establishing a particularly strong identification between these three biblical figures. In the Septuagint and the Greek New Testament, the term *agapetos* is similarly used in these same passages. See C. Tkacz, "Women as Types of Christ: Susanna and Jephthah's Daughter." The Syriac term was also commonly used for ascetics (male or female), signifying their celibacy but also establishing a particularly intimate relationship between the ascetic and Christ. See S. H. Griffith, "Asceticism in the Church of Syria: The Hermeneutics of Early Syrian Monasticism," in *Asceticism*, ed. Vincent Wimbush and Richard Valantasis (New York: Oxford University Press, 1995), 220–245; Robert Murray, "the Exhortation to Candidates for Ascetical Vows at Baptism in the Ancient Syriac Church," *New Testament Studies* 21 (1974–1975), 59–80.

¹¹ *Nešbono*, triumph, is often used by Syriac writers to refer to martyrdom or the deeds of saints. Although the notion of martyrdom is not part of the biblical narrative in Judg 11, this term here and elsewhere in the homily lends a vivid sense of martyr imagery to the event of Jephthah's Daughter and her sacrifice.

B 159

ܐܬܬܐ ܕܡܪܝܢܐ ܐܬܬܐ

ܐܬܬܐ ܕܡܪܝܢܐ ܐܬܬܐ ܐܬܬܐ

306

ܐܬܬܐ ܕܡܪܝܢܐ ܐܬܬܐ ܐܬܬܐ ܐܬܬܐ
 ܐܬܬܐ ܕܡܪܝܢܐ ܐܬܬܐ ܐܬܬܐ ܐܬܬܐ
 ܐܬܬܐ ܕܡܪܝܢܐ ܐܬܬܐ ܐܬܬܐ ܐܬܬܐ
 ܐܬܬܐ ܕܡܪܝܢܐ ܐܬܬܐ ܐܬܬܐ ܐܬܬܐ
 ܐܬܬܐ ܕܡܪܝܢܐ ܐܬܬܐ ܐܬܬܐ ܐܬܬܐ
 ܐܬܬܐ ܕܡܪܝܢܐ ܐܬܬܐ ܐܬܬܐ ܐܬܬܐ
 ܐܬܬܐ ܕܡܪܝܢܐ ܐܬܬܐ ܐܬܬܐ ܐܬܬܐ
 ܐܬܬܐ ܕܡܪܝܢܐ ܐܬܬܐ ܐܬܬܐ ܐܬܬܐ

1

5

- O Only Child, to whom Jephthah sacrificed his only
child,
10 cause my words to abound that I may speak her story
fully.
O One who is from One, for whom the one daughter
of one was slain by him,
let me be for You one vessel to speak many things.
For Your symbol¹² sacrificed the only child by the
hand of her father;
let Your voice open the gate for my word concerning
her triumph.¹³
15 Wondrous was the sacrifice offered to You by the
hands of Jephthah:
the beloved virgin who by her parent was slain.
The father offered his daughter for slaughter out of
love for You,
so that he might depict You, whom the Father gave
for our salvation.
Your shadow fell upon that daughter of the Hebrews,

¹² *ʿrozo*, symbol or mystery, is a term weighty with meaning in early Syriac. It is used, as here, to refer to typological associations. In the present passage and elsewhere in the homily, it is also used almost interchangeably with the synonyms *šalmo*, *dmutho*, *tupso*, *teloniho*, and their related verbs, to drive home the sense that biblical figures as well as narratives are not only typologically related, but also participate actively and dynamically in their different stories. *ʿrozo* is especially potent as a word, for it is also used for the Eucharist, itself the symbol or mystery or type of the body and blood of Christ. See the nuanced discussion in McCarron, "Abraham and his Types."

¹³ Note the word play in this and the following line, as Jacob juxtaposes *neptah* ("open") with *Naptah* ("Jephthah").

- 20 and she stretched out her neck before the knife of
Jephthah her father.¹⁴
Your blood was depicted upon the body of that un-
sullied one,
and hence she sufficed to be a sacrifice from her par-
ent.
On account of You, the symbol of slaughter threat-
ened from the beginning,
and it sacrificed You in beautiful ones whenever they
happened upon it.
- 25 Your type appeared upon these sacrifices and caused
them to abound,
so that on every occasion it would increase and make
use of the slain.

2. THE HISTORY OF SACRIFICE

- Sin roared like a lioness in every age,
and people poured out blood sacrifices to quiet it.
The symbol of Your slaughter endeavored to show
itself,
- 30 and on various occasions it would shed forth blood to
depict its type.
Living creatures also were slain as if in its honor,

¹⁴ The wording in this line—"she stretched out her neck before the knife"—is that which is sometimes used for the binding of Isaac from Gen 22 in sources from late antiquity. It is not part of the biblical text for either Gen 22 or Judg 11 (which does not specify exactly how Jephthah performed his sacrifice), in either the Hebrew text or the Syriac Peshitta. However, it does occur in a Jewish Palestinian Aramaic poem about Gen 22 as well as in other Syriac homilies: see Joseph Yahalom and Michael Sokoloff, *Jewish Palestinian Aramaic Poetry from Late Antiquity, Critical Edition with Introduction and Commentary* (Jerusalem: The Israeli Academy of Sciences and Humanities, 1999), 124–131 (for an English translation of the text see van Bakkum, "The Aqedah and its Interpretation in Midrash and Piyyut", 94–95); Brock, "Two Syriac Verse Homilies on the Binding of Isaac." Similarly, Jacob's use of the verb *pkar* ("bind") in line 469 recalls the same word in the Peshitta for Gen 22:9, again drawing the parallel between Isaac and Jephthah's Daughter.

- 20 וְעָלָה רָעוּת מִבֶּרֶךְ הַחַיִּים וְנִלְמַס אֲכֹנֶה *
 וְחָבֵר אֶל־אֶרֶץ יִשְׂרָאֵל וְהָיָה כְּעֶמְסֵהוּ וְחִנְיָאָהוּ:
 כִּבְרֵם הַחַיִּים אֶל־הָאֵל וְחִנְיָאָהוּ מִי מִכְּדוּתוֹ *
 חֲכָם יֵשֶׁה חֲסִים יִשְׂרָאֵל וְיִשְׂרָאֵל מִי עָדוּתוֹ:
 עֲשִׂיתָ מֶלֶךְ וְיִשְׂרָאֵל מִי חֲכָם וְיִשְׂרָאֵל *
 25 לְהַחֲזִיק אֶת־הָאֵל וְיִשְׂרָאֵל מִי אֶת־הָאֵל:
 וְחֲכָם חֲכָם יִשְׂרָאֵל מִי אֶת־הָאֵל וְיִשְׂרָאֵל *
 סִלְּמָה יִשְׂרָאֵל אֶת־הָאֵל וְיִשְׂרָאֵל חֲכָם וְיִשְׂרָאֵל:
 עֲשִׂיתָ וְיִשְׂרָאֵל אֶת־הָאֵל וְיִשְׂרָאֵל חֲכָם וְיִשְׂרָאֵל:
 יִשְׂרָאֵל וְיִשְׂרָאֵל מִי אֶת־הָאֵל וְיִשְׂרָאֵל חֲכָם:
 30 עֲשִׂיתָ מֶלֶךְ וְיִשְׂרָאֵל אֶת־הָאֵל וְיִשְׂרָאֵל חֲכָם:
 אֶת־מִנְחָה מִי אֶת־הָאֵל וְיִשְׂרָאֵל חֲכָם:

in order to set milestones of blood upon the road it traveled.¹⁵

Bulls and sheep and pigeons and young doves
it sacrificed so that by their blood it might depict the
image of its own offering.

35 Lo, sin was cooled by blood from then onwards,
and whenever it was burning they sprinkled blood and
it was quenched.

There was no forgiveness for a person without blood,
and because of this sacrifices abounded.

The symbol sprinkled the road of its slaughter with
the blood of sacrifices,

40 so that the whole way might be trodden with suffering
from the beginning.

But because bulls and sheep did not suffice to depict
[this symbol],

it snatched the only begotten child of Jephthah to
become its image.

It was pleased to shed the blood of a virgin by the
hands of her father,

that she might become the likeness of Your great slaying,
O Son of the Redeemer of all.

45 For if Jephthah had not depicted Your symbol, O
Lord,

his sacrifice would not have been accepted with
honor.

The Father's love burned fervently in him,
that he might give his daughter, just as the Father gave
up his Son.

He transgressed the law, and lawlessly offered sacrifice,

¹⁵ The metaphor of the road is a frequent image in Jacob's homilies. See the discussion and references in S. P. Brock, "Jacob of Serugh's Verse Homily on Tamar (Gen. 38)," *Le Muséon* 115 (2002), 279–315, at pp. 307–8 (n. 20).

وَمَنْ تَلَا بِوَجْهِكَ يَصْصِرُ يَوْمَ كَلَامِهَا وَمَنْ تَلَا بِوَجْهِكَ كَرِهَ
 لَهَا وَكَتَحَاتُهَا أَوْ عَدِيتَهَا وَحَتَّى تَقْتُلَا:
 وَكَسَّ وَجْهَ مَدِينَةٍ تَرَى رَجُلًا كَبِشْتَاهَا *
 سَلَامًا كَبِشَاهَا يَوْمَ تَعْلَمُهَا يَوْمَ لَا يَكُنْ وَجْهٌ:
 وَمَنْ تَلَا بِوَجْهِكَ يَوْمَ تَعْلَمُهَا وَجْهٌ يَوْمَ تَعْلَمُهَا كَرِهَ *
 عَدِيتَهَا لِلْأَمْرِ لَا يَوْمَ لَا يَوْمَ إِلَّا كَبِشَاهَا:
 وَمَنْ تَلَا يَوْمَ لَا يَوْمَ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا يَوْمَ:
 وَلَا يَوْمَ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا:
 كَسَبُهَا وَتَعْلَمُهَا وَجْهٌ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا:
 وَجْهٌ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا:
 وَجْهٌ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا:
 وَجْهٌ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا:
 وَجْهٌ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا:
 وَجْهٌ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا:
 وَجْهٌ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا وَجْهٌ تَعْلَمُهَا:

35

40

45

- 50 because faith is exalted greatly above the law.
 For thus it is written: *Whoever sheds a person's blood,
 by a person's hands his blood will be shed*, and he shall not escape.¹⁶ Gen 9:6
 According to the law Jephthah deserved death,
 and how did he not die, but rather receive even
 greater praise?
- 55 In faith he transgressed the law and was not diminished,
 and he shed blood that he might not be enslaved by
 the commandment.

3. JEPHTHAH AND THE WAR WITH THE AMMON- ITES

- Concerning this great laborer of faith
 I must speak; therefore prepare your attention.
 Concerning the beautiful one who was slain by her
 parent,
- 60 speech quakes to tell her story and the sacrificing of
 her.
 Concerning him who was a sea full of fatherhood's
 love,
 and how he prevailed to see his loved one beneath
 the knife;
 concerning that fervor of faith which consumed like
 fire,
 so that he performed slaughter and his zeal was not
 quenched;
- 65 concerning that athlete who wrestled with himself,
 and conquered his pity and snatched the crown for his
 faith:
 this is the subject of the sermon of suffering which I
 continue,
 and suffering seeks to be imprinted heavily upon it.
 War gained strength against the Hebrews in the days
 of Jephthah,

¹⁶ Note that this commandment in the Genesis narrative follows directly upon the event of Noah's offering of the first sacrifice.

- 50 وَيُصْنَعُ الْوُضُوءُ مَعَ نِيَّةٍ *
 صَلَّاتُكَ وَانْطِلَاقُهَا وَانْطِلَاقُهَا *
 وَنِيَّةُ الْوُضُوءِ كَانَتْ اِنْطِلَاقًا *
 مَعَ نِيَّتِهِمَا تَعْلَمُ مَجِبُهَا سُبْحًا *
 55 اَوْ لَمْ يَكُنْ لَمْ يَكُنْ اِلَّا نِيَّةً مُدْمَكَةً *
 دَعْنُهَا حَتَّى تُصْنَعُهَا وَلَا اِلَّا حَتَّى *
 60 اَوْ كَيْفَ كَيْفَ وَحَقِّقْهَا لَا تَعْلَمُ *
 حَتَّى * اَوْ كَيْفَ كَيْفَ وَحَقِّقْهَا *
 اَوْ كَيْفَ كَيْفَ وَحَقِّقْهَا *
 65 اَوْ كَيْفَ كَيْفَ وَحَقِّقْهَا *
 اَوْ كَيْفَ كَيْفَ وَحَقِّقْهَا *
 اَوْ كَيْفَ كَيْفَ وَحَقِّقْهَا *
 اَوْ كَيْفَ كَيْفَ وَحَقِّقْهَا *

- 70 and great battle by the Ammonites confounded them.
 They prepared their ranks to contend in struggle,
 so that they might become cause for victory by their
 fight.
 The plunderers came to enter the land of Jacob's chil-
 dren,
 but there was no king among the people who might
 meet them.
- 75 The armies were roused up for the contest,
 that they might become cause for Jephthah's sacrifice
 to be offered.
 The king of the Ammonites rushed upon the He-
 brews,
 so that he might snatch their border and overcome
 them in battle.
 The saviors of the people had died and they despaired
 of victory,
- 80 that lo, an uncircumcised people should enter and
 plunder them.

4. JEPHTHAH'S VOW

- When the flock of Jacob had been crushed in by the
 raiders,
 it called to Jephthah, that he might become the shep-
 herd to lead it.
 And when that wise man (Jephthah) was summoned
 to the battle,
 he entrusted the war to the Lord, that [the Lord]
 might preside over the victory.
- 85 He looked at his own weapon which (would serve)
 nothing for victory,
 and that discerning one *vowed a vow to the Lord*, so that Judg 11:30
 [the Lord] would contend.
 A perfect sacrifice he vowed to offer to the Lord,
 in return for the victory he asked from him in the
 coming battle.
 With a sacrifice he hired his Lord as king to go down
 with him,

- 90 to the battle with the Ammonites, that he might be
victorious in it.
He did not set apart a vow¹⁷ to give to the Lord
knowingly,
for he did not know whom the Lord wished to take
from him.
“If, O Lord, You will deliver the Ammonites into my hands, Judg 11:30
You will have this vow from me, which I will offer to
You:
- 95 Whoever meets me *at the gate of my house* when I enter, Judg 11:31
that one I will offer to be a sacrifice for the victory.
The first person who comes out to meet me and to
receive me,
I will sacrifice to You while I rejoice over [our] deliv-
erance.
I do not know whom You desire to be offered to
You;
- 100 choose for Yourself a sacrifice, and I will not spare
him even if beloved.
Set apart for Yourself whatever is fitting and beautiful
and choice and beloved;
whomever You set apart I will sacrifice without re-
straint.
Whatever You choose from all that is mine I will give
to You;
set apart for Yourself a vow, and bring it to my hands
to offer to You.
- 105 I made a vow and I will give; I do not know what I
will give.
The vow is revealed to You; let it be prepared accord-
ing to Your will;
whatever You bring out from all that is mine I will
offer to You.
Even if precious, even if beloved, it will be offered to
You.

¹⁷ The term for “vow”, *nedro*, throughout the homily indicates both the vow (or oath) that Jephthah made *and also* the object of that vow, his daughter.

- 90 ﴿لَا أَصْلَهُمَا وَخَفَقَتُنَا وَنَدَّيْنَاهُ﴾
 ﴿لَا فَنِيَّةً نَبُؤًا مَيَّوَدَ لَأَكُونَا مَبْدُوءًا﴾
 ﴿وَلَا مَبَّءَ يَوْمًا مَعِ رَجَا يَوْمًا وَيَتَفَقَّحُ مَعْنَاهُ﴾
 ﴿لَمْ يَكُنْ لَكُمْ مَعْنَا كَاتِبًا كَحَتِّ كَخَصَمٍ﴾
 ﴿وَلَا نَبُؤًا أَسَدَ كَبِ زَيْبٍ وَآمَنَاتُ كَبِ﴾
 95 ﴿مَعِ وَائِزٌ كَدَ مَعِ لَوْحًا وَصَدَدَ مَعًا وَخَلَّيْنَا﴾
 ﴿وَهُ مَصْفَاتُ إِنَّا وَنَهْدًا وَحَسُلًا سَكَّ رُقْعَةً﴾
 ﴿وَهُ مَبْمُولًا وَيُفْعَلُ كَدَمَحَدَ مَصْفَحًا كَدَ﴾
 ﴿مَصْفَاتُ إِنَّا كَبِ مَبَّ إِنَّا خَلَّ فَعْدُ وَمُنَا﴾
 ﴿لَا مَبَّ إِنَّا مَعِ وَنَمَّ أَيْدٍ وَنَدَّيْنَاهُ كَبِ﴾
 100 ﴿حَسَبَ كَبِ وَحَسَا هَلَا سَاهُ إِنَّا مَعًا لَمْ يَكُنْ مَصْحَدٌ﴾
 ﴿فَعْنَاهُ كَبِ مَبْمُولًا وَفَعْلًا مَعْفَنَ مَعْلًا مَوْسَمٍ﴾
 ﴿مَعًا وَفَعْلُهُمْ وَفَعْلُ إِنَّا كَدَ وَلَا مَكْمَلًا﴾
 ﴿وَهُ مَعًا وَفَعْلًا مَعِ فَعْلًا وَفَعْلًا كَدَ مَعَدَ إِنَّا كَبِ﴾
 ﴿فَعْنَاهُ كَبِ نَبُؤًا مَعْلُومًا لِلنَّبِيِّ وَآمَنَاتُ كَبِ﴾
 105 ﴿نَبُؤًا لَمَّا مَعِ مَعَدَ إِنَّا لَا مَبَّ إِنَّا﴾
 ﴿حَلَا يَوْمَ كَبِ نَبُؤًا مَعْلُومًا مَعْلُومًا أَسَدَ زَيْبٍ﴾
 ﴿فَعْلًا مَعًا وَفَعْلًا مَعِ فَعْلًا وَفَعْلًا كَدَ مَصْفَاتُ إِنَّا كَبِ﴾
 ﴿أَفْعَلُ مَعْنَى أَفْعَلُ مَصْحَدُ كَبِ مَعْلُومًا﴾

This vow will be Yours from me, when You grant me
 [this] victory:
 110 whomever it will be, You alone know.”

5. THE BATTLE

O, the discerning one who vowed his vow and did not
 know what [he had vowed],
 who was ready to sacrifice while his sacrifice was hid-
 den from his understanding!
 This is the gift the high commander of that battle had
 agreed upon,
 that he would offer to Him who gives victory to all,
 once he was triumphant.
 115 This was the contract Jephthah settled with God,
 and then he began to fight in the battle that had ar-
 rived.
 He gave this battle to the Lord in faith, and thus was
 freed from
 abundantly preparing the engines of war.
 [God] was summoned like a warrior to come along
 with him,
 120 when he set his face to battle with the Ammonites.
 He who was summoned manifested his power might-
 ily,
 that the sacrifice of Jephthah would repay his blood
 for the sake of many.
 The hero turned against the camp of the Ammonites,
 and with a (mere) gesture it was routed before the
 Hebrews.
 125 Israel arose in victory in the midst of battle,
 because the vow of Jephthah had brought the Lord to
 be with him.
 The ranks of the people's enemies were smashed
 because of that contract which Jephthah made with
 God.
 The virgin of sufferings was betrothed to crucifixion,
 130 and because of that the nation of her father was victo-
 rious.
 The symbol chose that beautiful one so that Jephthah
 would sacrifice her to him,

and he cast down thousands of the army slain, so that
he would repay his sacrifice.

The blood of the young girl was chosen there sym-
bolically,

and the war prevailed with only a few against the
Ammonites.

135 Justice saw the beloved sacrifice which was prepared,
and killed thousands of men because of it.

6. JEPHTHAH'S VICTORY

For the price of his daughter, Jephthah took the blood
of many,

so that the sacrifice of the virtuous girl would be for
salvation.

Truth weighed the blood of the unclean with that of
the pure girl,

140 and destroyed thousands, but she outweighed their
ranks.

Many corpses of the pagans fell among the ranks,
and they did not repay the one corpse of the believing
girl.

As recompense for the sacrifice, the slain fell by the
hands of Jephthah,

but he did not perceive what suffering his vow would
arouse.

145 He was allowed to destroy and throw down as many
as he wished,

for it was owed to him to cast down thousands for the
sake of his offering.

The undefiled girl was chosen to be a sacrifice,¹⁸

and because she was fitting hosts fell for her sake.

Death came because she was filled with symbols and
stood among the people,

150 and death held back from many [Hebrews], that they
not be destroyed.

¹⁸ The notion of a possible defilement of the sacrifice is paralleled in both Jewish and Christian presentations of the binding of Isaac. See Brock, "Two Syriac Verse Homilies on the Binding of Isaac," 89.

وَمَدَّ مَتَحًا ۚ وَالْقُلُوبُ بِسُلَا ۖ وَوَحْشَهُ يُفْهَمُ ۖ

وَهُنَّ وَلَهُنَّ حُجْرَاتٌ ۚ وَأَمَّا زُورُهَا:

وَمِنْهَا مَنْ يُطَا حَقَّتْ لَهُ وَبِحَقِّهِ خَصَمٌ ❖

حَبِصًا وَمَسْعًا مَرًا قَائِلًا وَهَـ الْهَيْد:

وَالْبُيُوتُ الْمُبَشَّاتُ

لَتَنْقُذَ كَلِمًا ۖ وَمَا بِهِ كُنَّا مَعْلَمًا ۚ

وَلَقَدْ مَنَّ اللَّهُ عَلَى عَبْدِهِ لِيُذْهِبَ عَنْكَ غَيْبَاتِي وَاجْعَلْ لِي فِيهِ آيَةً وَلَقَدْ مَنَّ اللَّهُ عَلَى عَبْدِهِ لِيُذْهِبَ عَنْكَ غَيْبَاتِي وَاجْعَلْ لِي فِيهِ آيَةً وَلَقَدْ مَنَّ اللَّهُ عَلَى عَبْدِهِ لِيُذْهِبَ عَنْكَ غَيْبَاتِي وَاجْعَلْ لِي فِيهِ آيَةً

كَبُرَ مَا بِهِمْ قُلُوبًا وَلَهُمْ أَعْيُنٌ يَصْطَرِّفُونَ

هَسْبُكَ كَلَامُكَ نَدَامُكَ قَبُولُهُ

فَلَا حُدُودَ لَهُمَا فِي الْعِلْمِ ۚ وَهُمَا فِي كُرْسِيِّهِ قَاهِلَانِ ۚ

وَمَا فَتَحَ يَوْمَ حَسْبًا عَدُوًّا وَمَا مَضَىٰ

وَجَاءَ مِنْكُمْ فِي الْبُحْرِ رَجُومًا ۖ

وَأَمَّا الْفُلُ فَأُرْسِلَتْ بِرَحْمَةٍ مِنَّا لِيُبَيِّنَ مَا نَالِ الْغُلَامَ وَالْأُخْرَىٰ ۖ وَلِيَجْزِيَ الْفُلَّ الَّذِي يَنْتَحِلُ فِيهِمَا ۖ لَئِيْلَ الْكَافِرِينَ ۚ

وَالْحَمْدُ لِلَّهِ الَّذِي بِنُورِهِ نُبْهِى النَّاسَ وَنُمْسِيهِمْ وَيُخْرِجُهُم مِّنَ ظُلُمَاتٍ إِلَى نُورٍ بِإِذْنِهِ ۚ وَهُوَ الْعَلِيمُ الْحَكِيمُ

[illegible]

وَمِنْهُمْ مَّنْ يَّهْدِي اللَّهُ فَمَا لَهُ مِنْ مُّجْدٍ وَلَا مَقْدَرٍ ۚ

لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُوْلُهُ، اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ

وَمِنْ مَّعَالِمِهِ هُتَاتُهَا وَلَا تُدْمِنُهَا ❖

1. 2. 3. 4. 5.

313

135

140

145

150

The nation lived because she died on behalf of all the
 nation,
 just as the Son who for the sake of the world as-
 cended the cross.

Jephthah was mightily triumphant in battle,
 and conquered the enemies who threatened the camp.
 155 He stood bravely among the ranks, like a valiant man,
 because he had put the Ammonites and their king to
 the sword.

He repaired the breaches of the people by the unsul-
 lied vow,
 and by his battles for victory he was heroic.

The great power of faith fell upon the ranks,
 160 and broke them like dry sticks before the flame.
 It was glorious among the slain, and its bow re-
 bounded with force,
 and when it triumphed over all the peoples it became
 renowned.

But when it came back, carrying victory,
 the promise stood there, to demand what belonged to
 it from the faithful one.

165 The symbol entered with its suffering, causing (the
 object of) the vow to go out,¹⁹
 so that another would not go [first], preceding its love.

7. THE BRIDE OF BLOOD

The daughter of Jephthah was excited by the good
 news,
 and she desired greatly to be the first to see her father.
 The sacrifice yearned for the priest who would offer
 it,

170 and went out to meet him so that he would not delay
 his promise.

The sacrificial maiden took a tambourine to meet her
 father,

¹⁹ The daughter is often referred to as “the vow”, as in the present passage. Similarly, Jacob will refer to her as the “sacrifice” or “offering”, *qurbano* or *debkeho*, as below.

سُبْحَانَكَ يَا مَنْ لَا يَمُوتُ وَلَا يَحْيِي
يَا مَنْ لَا يَنْصِبُ سُلْطَانًا وَلَا يَخْلُقُ خَلْقًا

وَمَا لِحُفَّتَا يُحْسِبُ ۝٥٥ ۝ مَا صَعِنَا ۝
مَرُّ أَسْرٍ لِمَا صَعِنَا كُنْ صَبْرًا: 155

وَأَمَّا حَبْرَآءُ فَكَانَ يُحِبُّ أَنْ يَخْلُقَ مَا يَشَاءُ فَيَهْدِي النَّاسَ ضَلَالًا وَقِيلَ لَهُ كَفَ يَكْفَارُ

160 يَكْفُلُ الْيَتَامَىٰ وَالْمَسْكِينُ وَهُوَ غَفُورٌ حَلِيمٌ ﴿١٦٠﴾

يَسْأَلُكَ رَبُّكَ عَنْهُ فَلْيُجِبْهُ ۖ إِن كُنتَ لَا تَعْلَمُ ۖ سَأَلَ الْمَلَائِكَةُ زَكَرِيَّا فَخَبَّرَهُمْ وَأَنبَأَهُ الْغُيُوبَ ۚ

165 جَإِئْزِلَا كَسَمَ حَبْرَا وَنَبَعُ نَفَمَ:
وَلَا تَارَا إِيْنَا نَبَعَم كَسَمَعَامَ ❖

ذَٰلِكَ بِمَا عَصَوْا رُسُلَهُمْ وَكَانُوا ذٰلِكُمْ
 لَا يَخَافُونَ عَذَابَ اللَّهِ

170 رَفَعُوا لَهُ وَجْهَهُ وَلَا تَعْلَمُ مِنْهُ شَيْءٌ فَخَبِّرْهُ
فَكَرَّهَا فَمَلَآهُ فَجَعَلَهَا رُكْنًا دُكْنًا وَجُزْءًا مِزْجًا:

that with songs she might greet him²⁰ when he came
in victorious.

The offering stood to go towards the priest,²¹
escorted by the timbrels of those who went out with
her.

175 The sacrificial calf walked to the priest of her own
accord,

while the Hebrew maidens played their tambourines
for her.

The single one went boldly to her slaughter,
for the Single One by his symbol drew her to be his
sacrifice.

The choice vow was set apart from the house of Jeph-
thah,

180 to go forth to repay that victory which was because of
it.

That choice maiden, full of beauties, took herself,
and she walked out to that priest who was full of dis-
cernment.

The symbol revealed the concealed one, a daughter of
women's quarters,

for she flew out to take the road towards the knife.

185 On the day of the wedding feast there is no veil for
the betrothed woman,

²⁰ Lit.: "see his face."

²¹ An important feature of animal sacrifice in ancient Mediterranean religions was the notion that the animal willingly accepted its own slaughter. Sacrificial rituals were designed to elicit a sign of consent from the victim—for example, by sprinkling water or grain on its forehead to cause a nodding gesture. Cf. W. Burkert, *Greek Religion* (Cambridge, MA: Harvard University Press, 1985), 55–7. See esp. Stanley Stowers, "On the Comparison of Blood in Greek and Israelite Ritual," in *Hesed Ve-Emet: Studies in Honor of Ernest S. Frerichs*, ed. Jodi Magness and Seymour Gitin (Atlanta: Scholars Press, 1998), 179–94. The daughter's eagerness to approach her own death here is ironic, as in ritual sacrifice, since she does not yet know what her approach will cause to happen. Her subsequent voluntary acceptance of her fate, however, is clearly patterned on the willing acceptance of Jesus to face his crucifixion. Moreover, this sentiment is also shown in numerous late antique representations of Genesis 22, Jewish and Christian alike.

and it was the banquet of the bride of blood, that she
might uncover her face.

A modest virgin went out before the ranks of the
people,

and before the congregation she took up her tambou-
rine to sing praises.

190 If the symbol had not enflamed her towards slaughter,
it would have been hard for her to reveal her face to
the eyes of many.

Betrothed to sufferings, the banquet of her sacrifice
arrived,

and she was revealed so that the people would see
how beautiful she was.

She was the first one to be seen by her parents,²²
and she was chosen to be the sacrifice in exchange for
victory.

8. JEPHTHAH'S REALIZATION

195 The daughter of Jephthah came and her father saw
the adorned maiden,
and the priest was shaken by the greatness of the per-
fect sacrifice.

The priest saw the offering and rent his garments,
to show that it was greater than himself and he was
not capable of it.

The Father alone gave his Single One for the sake of
redemption,

200 but Jephthah could not do it without suffering.
An image of blood the priest Jephthah saw in his
daughter,
and he was shaken so that he wept for terror of the
crucifixion.

Suffering blazed up before him from the offering,
and pain stabbed him and he could not endure it.

205 He saw her as a sacrifice pure and innocent, guileless
and beloved,

²² Judges 11 makes no mention of the daughter's mother.

fair and comely, unsullied and precious, holy and
 honorable;
 a virgin excellent, humble and quiet, young and
 adorned,
 fair and pure, glorious and splendid, wondrous and
 perfect.²³

In the presence of this sacrifice, the courageous Jeph-
 thah was greatly moved,

210 but inside suffering stoned him with the sounds of
 weeping.

9. JUSTICE SPEAKS

Justice came, that she might claim the vow from the
 true one,
 reminding him of the contract concerning the sacri-
 fice.

And such things as these were spoken by Justice
 to the priest Jephthah, that he would not repudiate his
 vow with suffering.

215 "At the time of crisis the Lord answered you just as
 you asked him,
 now at this time of sacrifice you must respond to him
 according to his will.

Nature attacks you, O man, so that you will be pained,
 but sprinkle love of the Lord upon the suffering and
 behold! - it will be allayed.

The battle outside was God's, and this one (inside) is
 yours.

²³ In an extraordinary passage, Jacob constructs four lines of adjectives to describe the daughter as Jephthah sees her. The first two lines ("...pure and innocent, guileless and beloved,/ fair and comely, unsullied and precious, holy and honorable") use Syriac terms often associated with biblical sacrifice. The second two lines ("a virgin and excellent, humble and quiet, young and adorned,/ fair and pure, glorious and splendid, wondrous and perfect") use Syriac words that by Jacob's time were effectively technical terms for ascetic virtues. Words out of both sets were often used in reference to Christian martyrdom, hence cementing the identification of martyrdom with sacrifice and with ascetic devotion, an important theme in early Christianity generally.

- 220 He conquered the hosts; now conquer the suffering
and fulfill your vow.
He *broke the bow* of the nations and delivered to you Cf. Jer 49:35;
their swift men; Hos 1:5
(now) tread upon love for a child and bring to him the
sacrifice he desires.
He answered you in battle; give to him in peace what
you owe,
lest you become known as one of those who choose
ingratitude.
- 225 Behold, your vow was a choice one; offer it to him
according to your promise,
you have seen his will; do not delay with his offering."

10. JEPHTHAH'S INNER BATTLE

- Jephthah was strongly moved and wept piteously,
for nature compelled him and he could not endure.
Burning love was enflamed for the child;
- 230 the pangs tormented him, so that the father wept be-
cause of his daughter.
Nature came and stood by Jephthah like one demand-
ing,
so that he should return to it his weeping, like a
debtor.
The priest began to speak to the sacrificial victim,
sounds of suffering which moved to compassion
those who heard.²⁴
- 235 "O my daughter," he says, "*today you have utterly de-
stroyed me.*"
And by your going out, oh! *you have become my de-* Judg 11:35
*stroyer.*²⁵
I triumphed in war when I destroyed thousands, and
now I am overcome,
because I must kill you, and what have I gained from
victory?

²⁴ Lit. "turned the bowels of those who heard."

²⁵ Jacob's poetry captures Jephthah's overwhelming agony by interrupting the lines of his speech with frequent interjections—*ho* (oh! ah! behold! lo!)—as cries of torment that punctuate the words he can barely bring himself to say.

- 220 וְכָל אֵלֶּה חֲשִׁבְתָּהּ וְכָד חֲשַׁבְתָּ אֵלֶּיךָ עֲשֵׂה וְיָבוֹר
חֲשַׁבְתָּ וְחֲשַׁבְתָּ אֵלֶּיךָ עֲשֵׂה וְיָבוֹר
חֲשַׁבְתָּ וְיָבוֹר חֲשַׁבְתָּ עֲשֵׂה וְיָבוֹר חֲשַׁבְתָּ
חֲשַׁבְתָּ וְיָבוֹר חֲשַׁבְתָּ עֲשֵׂה וְיָבוֹר חֲשַׁבְתָּ
וְיָבוֹר חֲשַׁבְתָּ עֲשֵׂה וְיָבוֹר חֲשַׁבְתָּ
225 וְיָבוֹר חֲשַׁבְתָּ עֲשֵׂה וְיָבוֹר חֲשַׁבְתָּ
וְיָבוֹר חֲשַׁבְתָּ עֲשֵׂה וְיָבוֹר חֲשַׁבְתָּ
וְיָבוֹר חֲשַׁבְתָּ עֲשֵׂה וְיָבוֹר חֲשַׁבְתָּ
וְיָבוֹר חֲשַׁבְתָּ עֲשֵׂה וְיָבוֹר חֲשַׁבְתָּ
230 וְיָבוֹר חֲשַׁבְתָּ עֲשֵׂה וְיָבוֹר חֲשַׁבְתָּ
וְיָבוֹר חֲשַׁבְתָּ עֲשֵׂה וְיָבוֹר חֲשַׁבְתָּ
וְיָבוֹר חֲשַׁבְתָּ עֲשֵׂה וְיָבוֹר חֲשַׁבְתָּ
וְיָבוֹר חֲשַׁבְתָּ עֲשֵׂה וְיָבוֹר חֲשַׁבְתָּ
235 וְיָבוֹר חֲשַׁבְתָּ עֲשֵׂה וְיָבוֹר חֲשַׁבְתָּ
וְיָבוֹר חֲשַׁבְתָּ עֲשֵׂה וְיָבוֹר חֲשַׁבְתָּ
וְיָבוֹר חֲשַׁבְתָּ עֲשֵׂה וְיָבוֹר חֲשַׁבְתָּ
וְיָבוֹר חֲשַׁבְתָּ עֲשֵׂה וְיָבוֹר חֲשַׁבְתָּ

Beloved daughter, when I saw you your appearance
 destroyed me,
 240 and I do not know what to say from grief for you.
 O single one, you who alone were given to us,
 your going out this day—oh!—has deprived me of
 heirs.
 My daughter, you have caused me to suffer and —
 oh!—I am standing in grief,
 and arrows of love for you—oh!—are striking me
 from every side.”

11. JEPHTHAH'S INNER VICTORY

245 Let no one think that because the wondrous Jephthah
 wept,
 his offering was at all diminished by the suffering
 which befell him.
 Look at his deed and do not be doubtful about his
 discernment,
 for he vowed and he killed, and although he suffered
 greatly he did not withhold his vow.
 Nature demanded and gave him weeping as one who
 loved,
 250 but he vowed to the Lord and offered up the sacrifice
 as one who was true.
 He repaid what belongs to parents when he wept for
 his daughter lovingly,
 and he fulfilled what belongs to priests when he com-
 pleted his sacrifice honorably.
 He dismissed nature by the few tears which he shed
 forth,
 and he pleased the Lord with the excellent sacrifice of
 his daughter.
 255 For love of the Lord, he killed the virgin and fulfilled
 his vow,
 and for his beloved he wept in suffering as was fitting.
 To his daughter he showed that he loved her by the
 tears he poured forth,
 and to God he enacted his promise by the blood he
 shed.
 By weeping he showed that the love of a child was
 entwined within him,

כִּנְיָ וְשִׁמְעוֹן מִשְׁפָּחָה מִדְּחִלְכָּה מִן יִשְׂרָאֵל:

240

וְאַחַר אֵלֶּיךָ מִן כִּנְיָאֵל לֹא מִבְּנֵי יִשְׂרָאֵל

שִׁבְיָא וְלֵאמֹר כֵּן אֵל מִכֻּלְהוֹתָם:

חֲפֻצִּים יֵשׁוּם וְאֵל כִּי־יִשְׂרָאֵל מִן מִנְהָם

כִּנְיָ אֲשַׁעֲרָם וְחֲפֻצֵּהוּ אֵל מִלִּפְנֵי יִשְׂרָאֵל:

וְאֵלָּה וְיִשְׁחָד וְאֵל מִשְׁפָּחָה מִן כִּנְיָאֵל כִּי־יִשְׂרָאֵל

245

לֹא יֵשׁוּם יִשְׂרָאֵל וְיִשְׁחָד וְחֲפֻצֵּהוּ אֵל מִלִּפְנֵי יִשְׂרָאֵל:

כֵּן כִּי־יִשְׂרָאֵל מִן כִּנְיָאֵל וְיִשְׁחָד וְחֲפֻצֵּהוּ

יֵשׁוּם וְחֲפֻצֵּהוּ אֵל מִלִּפְנֵי יִשְׂרָאֵל מִן כִּנְיָאֵל:

יֵשׁוּם וְחֲפֻצֵּהוּ אֵל מִלִּפְנֵי יִשְׂרָאֵל מִן כִּנְיָאֵל

אֵל מִלִּפְנֵי יִשְׂרָאֵל מִן כִּנְיָאֵל מִן כִּנְיָאֵל מִן כִּנְיָאֵל

250

יֵשׁוּם וְחֲפֻצֵּהוּ אֵל מִלִּפְנֵי יִשְׂרָאֵל מִן כִּנְיָאֵל

יֵשׁוּם וְחֲפֻצֵּהוּ אֵל מִלִּפְנֵי יִשְׂרָאֵל מִן כִּנְיָאֵל

יֵשׁוּם וְחֲפֻצֵּהוּ אֵל מִלִּפְנֵי יִשְׂרָאֵל מִן כִּנְיָאֵל

יֵשׁוּם וְחֲפֻצֵּהוּ אֵל מִלִּפְנֵי יִשְׂרָאֵל מִן כִּנְיָאֵל

יֵשׁוּם וְחֲפֻצֵּהוּ אֵל מִלִּפְנֵי יִשְׂרָאֵל מִן כִּנְיָאֵל

255

יֵשׁוּם וְחֲפֻצֵּהוּ אֵל מִלִּפְנֵי יִשְׂרָאֵל מִן כִּנְיָאֵל

יֵשׁוּם וְחֲפֻצֵּהוּ אֵל מִלִּפְנֵי יִשְׂרָאֵל מִן כִּנְיָאֵל

יֵשׁוּם וְחֲפֻצֵּהוּ אֵל מִלִּפְנֵי יִשְׂרָאֵל מִן כִּנְיָאֵל

יֵשׁוּם וְחֲפֻצֵּהוּ אֵל מִלִּפְנֵי יִשְׂרָאֵל מִן כִּנְיָאֵל

יֵשׁוּם וְחֲפֻצֵּהוּ אֵל מִלִּפְנֵי יִשְׂרָאֵל מִן כִּנְיָאֵל

- 260 and the love of his Lord dismissed the weeping by the
slaying he did.
He saw his daughter and wept and said, "*You have de-*
stroyed me,
I vowed a vow and *I am not able* to be unfaithful to it. Judg 11:35
When I made war, I vowed to sacrifice whoever met
me,
and now I have triumphed and *I cannot retract* anything Judg 11:35
I have said.
- 265 The Lord chose you for himself and I cannot with-
hold you from him,
The Lord set you apart for the sacrifice, and there is
no way that I would not sacrifice.
Behold, I took a pledge and my promise is to the
Lord,
your blood I owe, and not to repay it would be injus-
tice.
I did not promise concerning you when I took the
vow,
- 270 the Lord set you apart that you should be his sacrifice
and what can I do?
The altar has betrothed you to become a true lamb for
your Lord,
Come to the altar²⁶ and complete the contract of your
betrothal.
To the Lord I vowed you, not yourself but whoever
would chance to meet me,
and because you were the first person, it was revealed
that you are the sacrifice.
- 275 You are my beloved, for you are my one and only
daughter,
but love of the Lord is even greater for me than love
of you, and now what will happen?
The covenant is true, the Lord is mighty and you are
my beloved;
between these I am constrained, and what will hap-
pen?

²⁶ Lit. "high place", the altar upon which sacrifice was performed.

- 260 וְשָׁמַע מִנֵּה עֲבָדָה חֲכָמָה חֲכָמָה וְחָבֵר
 מִן הָאֵל חֲכָמָה עָחָד עָחָד וְשָׁמַע מִן
 תְּבוּלָה וְתָבוּלָה חֵטְא לֹא מַעֲשֵׂה אֱלֹהִים
 וְאֵלֶּיךָ כִּי תְבוּלָה וְאֵלֶּיךָ כִּי מַעֲשֵׂה אֱלֹהִים
 הוּא וְאֵלֶּיךָ לֹא אֵלֶּיךָ אֵלֶּיךָ חֲכָמָה וְאֵלֶּיךָ
 265 מִנֵּה חֲכָמָה חֵטְא לֹא מַעֲשֵׂה אֱלֹהִים חֲכָמָה
 חֲכָמָה כִּי חֲכָמָה עָחָד חֲכָמָה לֹא אֵלֶּיךָ
 וְאֵלֶּיךָ מַעֲשֵׂה חֲכָמָה חֲכָמָה חֲכָמָה
 וְאֵלֶּיךָ מִן הָאֵל חֲכָמָה חֲכָמָה חֲכָמָה
 לֹא אֵלֶּיךָ חֲכָמָה חֲכָמָה חֲכָמָה חֲכָמָה
 270 מִנֵּה חֲכָמָה חֲכָמָה חֲכָמָה חֲכָמָה
 מִן הָאֵל חֲכָמָה חֲכָמָה חֲכָמָה חֲכָמָה
 לֹא אֵלֶּיךָ חֲכָמָה חֲכָמָה חֲכָמָה חֲכָמָה
 חֲכָמָה חֲכָמָה חֲכָמָה חֲכָמָה חֲכָמָה
 חֲכָמָה חֲכָמָה חֲכָמָה חֲכָמָה חֲכָמָה
 275 חֲכָמָה חֲכָמָה חֲכָמָה חֲכָמָה חֲכָמָה
 חֲכָמָה חֲכָמָה חֲכָמָה חֲכָמָה חֲכָמָה
 חֲכָמָה חֲכָמָה חֲכָמָה חֲכָמָה חֲכָמָה
 חֲכָמָה חֲכָמָה חֲכָמָה חֲכָמָה חֲכָמָה

I will not break my promise, like a man who is (found)
 wanting,
 280 and the vow which I vowed I will not withhold from
 the Lord.
 My compassion cries out for love of you, because I
 should kill you,²⁷
 but not to do to you as I promised - this I cannot do.
 I will not turn back from the promise made before the
 Lord."

12. THE DAUGHTER RESPONDS

The girl said, "Yes, my father, complete everything
 which you have promised,
 285 Fulfill your vow to the Lord without sadness.
 He granted you to conquer the Ammonites as you
 asked;
 give to him the sacrifice he chose for himself and do
 not grieve yourself.
 He gave me to you, and you should not be sad that he Cf. Job 1:21
 takes me back again,
 when you give to him, confess that [the gift] is from
 his own.
 290 I am your daughter: because of me you are a father.
 I will be a sacrifice and because of me you will be a
 priest.
 Until now you have only been named a father,
 from this time forth you will be shown to be father
 and priest.
 But if the Ammonites had defeated you in this battle,
 295 then the uncircumcised might be taking me off into
 captivity with them.
 Give thanks to the Lord who granted you to be
 among the victorious,
 and counted me among his whole-burnt sacrifices and
 offerings.
 Father of a virgin, as many people called you,

²⁷ Lit. "my bowels bellow because of love for you."

- 280 אִנָּה עָהָה וְזָב לֹא יִלְכֹּד אִנָּה אִם מִשְׁמָנָה:
 וְזָבָה וְזָבָה לֹא טָלָה אִנָּה מִן הַכֹּהֵן *
 וְזָבָה לֹא חָסָה וְזָבָה לֹא חָסָה מִן הַכֹּהֵן:
 וְזָבָה לֹא חָסָה אִם וְזָבָה לֹא חָסָה אִנָּה:
 וְזָבָה לֹא חָסָה אִנָּה מִן הַכֹּהֵן וְזָבָה מִן הַכֹּהֵן:
 285 מִן הַכֹּהֵן וְזָבָה לֹא חָסָה אִנָּה:
 מִן הַכֹּהֵן וְזָבָה לֹא חָסָה אִנָּה:
 מִן הַכֹּהֵן וְזָבָה לֹא חָסָה אִנָּה:
 מִן הַכֹּהֵן וְזָבָה לֹא חָסָה אִנָּה:
 290 מִן הַכֹּהֵן וְזָבָה לֹא חָסָה אִנָּה:
 מִן הַכֹּהֵן וְזָבָה לֹא חָסָה אִנָּה:
 מִן הַכֹּהֵן וְזָבָה לֹא חָסָה אִנָּה:
 מִן הַכֹּהֵן וְזָבָה לֹא חָסָה אִנָּה:
 295 מִן הַכֹּהֵן וְזָבָה לֹא חָסָה אִנָּה:
 מִן הַכֹּהֵן וְזָבָה לֹא חָסָה אִנָּה:
 מִן הַכֹּהֵן וְזָבָה לֹא חָסָה אִנָּה:
 מִן הַכֹּהֵן וְזָבָה לֹא חָסָה אִנָּה:

and after a little while, [father] of a husband's wife full
of sorrows.

300 But from now on [they will call you] father of one
slain as a sacrifice,²⁸

and a priest who offered the fruits of his own belly for
a sacrifice.

A priest who gave birth to the sacrifice and raised it
lovingly,

who did not borrow and sacrifice, but even slew his
own child as a whole burnt offering.

Who would grant you to become the father to an of-
fering,

305 or to bring your child lovingly as a vow to the Lord?

You have been my father: become my priest; fulfill
your vow.

You gave birth to me; now offer me fittingly.

From you I came, by you let me be offered to the
One who receives all,

and I will be a new sacrifice in the world, as a great
parable."

13. THE DAUGHTER'S OFFERING

310 Lovely it was that the offering should speak
in response to the priest who would offer it, lest he
shrink back.

Beautiful it was for the sacrifice to speak in reply to
the priest,

to show him that without sorrow he should offer it.

Beloved was the argument the mistress of sufferings
sang to her father,

315 while not fearing the knife to which she was be-
trothed.

Marvelous [it is] to relate how the eloquent sacrifice
stood,

speaking wisely to the priest, her father.

The ranks [of soldiers] marveled at her courage in the
face of the knife,

²⁸ Lit. "a slain girl who became a sacrifice."

- 300 הָאֵל; מִכָּאֵל וְאֵלָא כְּחַל וְהָלָא חָאָא.
מִחַל עֲדָה לְכֹהֵן וְהָלָא לְכֹהֵן וְחָאָא:
וְהָלָא וְחָאָא לְכֹהֵן וְחָאָא לְכֹהֵן וְחָאָא:
חָאָא וְחָאָא וְחָאָא וְחָאָא וְחָאָא:
305 חָאָא וְחָאָא וְחָאָא וְחָאָא וְחָאָא:
חָאָא וְחָאָא וְחָאָא וְחָאָא וְחָאָא:
חָאָא וְחָאָא וְחָאָא וְחָאָא וְחָאָא:
חָאָא וְחָאָא וְחָאָא וְחָאָא וְחָאָא:
310 חָאָא וְחָאָא וְחָאָא וְחָאָא וְחָאָא:
חָאָא וְחָאָא וְחָאָא וְחָאָא וְחָאָא:
חָאָא וְחָאָא וְחָאָא וְחָאָא וְחָאָא:
חָאָא וְחָאָא וְחָאָא וְחָאָא וְחָאָא:
315 חָאָא וְחָאָא וְחָאָא וְחָאָא וְחָאָא:
חָאָא וְחָאָא וְחָאָא וְחָאָא וְחָאָא:
חָאָא וְחָאָא וְחָאָא וְחָאָא וְחָאָא:
חָאָא וְחָאָא וְחָאָא וְחָאָא וְחָאָא:

and also at Jephthah, at what vow he had set apart for
God.

320 For she was speaking without begging to be delivered,
"But do as you promised to God.

Only grant me two months that I may go and weep,

I and my companions in the mountains, and then I will be Judg 11:37
sacrificed.

Let me make mourning with the maidens as I have
asked you,

325 and then I will kneel beneath the knife according to
your promise.

I was your heir and although I have not inherited I am
not grieved,

Let me weep so that there may be weeping in ex-
change for inheritance.

14. DEATH TREMBLES AT HER COURAGE

The virgin saw the road of slaughter and quaked,
but although she shook she asked only to weep.

330 Fearful was Death, not (yet) killed by the hands of our
Lord,²⁹

and so the girl came to his place, afraid of the knife.

The accursed snake was not (yet) bruised by the cruci-
fixion,

and so the child upon whom he breathed shrank back.

The depth of Sheol was not (yet) reconciled by the
robber,³⁰

335 and so when the road there fell to her, she shook
greatly.

The cross had not (yet) crushed the despoiling viper,
and (so) terror entered the girl and she asked to weep.

Again the fearsome Lion (= Christ) had not (yet)
trampled on the thicket of Sheol,

but because he roared (only) a little, the daughter of
the Hebrews shook and fell.

²⁹ Lines 330–42 are obscure. We follow the suggestions of Sebastian P. Brock, with appreciation for his help.

³⁰ i.e., the Good Thief; cf. Luke 23:42–3.

320 اَوْ حَتَّى يَصْلَحَ الْوَسْلُ بَيْنَهُمَا فَتَعْلَمَ لَلْخُذِ
مَعْلُومًا بِهَذَا جَمْعٌ قَبْلُ لَا مَعْلُومًا حَتَّى يَفْقَهُ:

أَلَا حَتَّى كَرَّمَ أَسْمَاءُ وَاعْلَمْ بِهَا رَبُّ الْكُذْبِ
لَا يَوْمَ كَرَّمَ تَسْبِيحُ هَذَا كَيْ حَلَّتْهُ أَرْثَاقًا:
أَنَا سَتَحْتَابُ صَبْرًا لَهَا هَذَا مَعْلُومًا وَحَسْبُ
أَحَبُّ أَطْلًا حَتَّى تَعْلَمَ أَسْمَاءُ بِعَالَمٍ:

325 هَذَا خُذْ إِنَّا لَأَسْمَاءُ هَؤُلَاءِ أَسْمَاءُ هَؤُلَاءِ
نُفُوسًا بِهَذَا هَؤُلَاءِ هَؤُلَاءِ لَا مَعْلُومًا إِنَّا:

هَذَا كَيْ أَحَقَّ وَبِهِمَا حَتَّى سَكَنَ هَؤُلَاءِ
سُؤَالُهُ حَتَّى هَذَا لَهَا هَؤُلَاءِ هَؤُلَاءِ هَؤُلَاءِ:

330 هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا
وَسَيِّدُ هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا:

هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا
لَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا:

هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا
لَا مَعْلُومًا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا:

335 هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا
لَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا:

هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا
لَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا:

هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا

340 The walls of Sheol, the fortress of the dead, were not
 (yet) uprooted,
 and (so) when the young maiden was summoned to
 enter, she asked to weep.
 Although Death was (still) alive, and his place was
 cruel and fearsome,
 yet she did not refuse but asked to weep from suffer-
 ing.
 Her father demanded slaughter and blood and sacri-
 fice,
 345 but she asked him to go and weep for her virginity.

15. JEPHTHAH'S TEST RENEWED

The priest consented to be patient about the offering,
 since also in this matter his discernment was great.
 By this, that he delayed, he showed the flame of his
 fervor,
 for during sixty days the fervor of his faith did not
 abate.
 350 The man was ardently enflamed with love for the
 Lord,
 and the length of his suffering did not cool his flame.
 But if he had killed her on the day he entered from
 battle,
 his vow would have been merely ordinary compared
 to when he delayed.
 And if he had not wept and rent his garments as you
 have heard,
 355 then maybe he did not love his daughter.
 One might say that if he had hastened to the deed,
 it was because the eagerness for leadership seized him
 and he fulfilled his vow.
 And since he was puffed up by the victory which had
 come with him,
 he sacrificed the child and it did not grieve him when
 he killed her.
 360 [Or,] because he was intoxicated with the blood of the
 slaughter of the Ammonites,
 he had cast down her corpse by his own fervor when
 he entered in.

- 340 לֹא חֲסִינִי בַּיּוֹם הַזֶּה וְעִתָּהּ שְׂמִינָה וְעִתָּהּ:
 וְכִּי אֵלֶיךָ חָשְׁתָּהּ וְאֵלֶיךָ חָשְׁתָּהּ *
 וְכִי לֹא מִן הַיּוֹם הַזֶּה וְעִתָּהּ וְעִתָּהּ:
 לֹא אֵלֶיךָ אֲלָ וְאֵלֶיךָ חָשְׁתָּהּ *
 אֲחִידֶה אֲחִידֶה מִלְּמָלָה וְעִתָּהּ וְעִתָּהּ:
 345 וְעִתָּהּ וְעִתָּהּ וְעִתָּהּ *
 אֲלֵכֶם מִלְּמָלָה וְעִתָּהּ וְעִתָּהּ:
 וְאֵלֶיךָ חָשְׁתָּהּ וְעִתָּהּ וְעִתָּהּ:
 חָשְׁתָּהּ וְעִתָּהּ וְעִתָּהּ *
 350 וְעִתָּהּ וְעִתָּהּ וְעִתָּהּ *
 וְעִתָּהּ וְעִתָּהּ וְעִתָּהּ *
 וְעִתָּהּ וְעִתָּהּ וְעִתָּהּ *
 355 וְעִתָּהּ וְעִתָּהּ וְעִתָּהּ *
 וְעִתָּהּ וְעִתָּהּ וְעִתָּהּ *
 וְעִתָּהּ וְעִתָּהּ וְעִתָּהּ *
 360 וְעִתָּהּ וְעִתָּהּ וְעִתָּהּ *
 וְעִתָּהּ וְעִתָּהּ וְעִתָּהּ *

[Or,] he had acquired a taste for blood and destroyed
the thousands and became chief,
and because of this he killed his daughter and it did
not grieve him.

[Or,] because he was puffed up with the reputation he
took among the ranks,

365 he had met his daughter and in his pride made her
into a sacrifice.

But there is no reason to say these things about the
true man,
rather, in all things his truthfulness was seen.

Weeping for his daughter he proclaimed the love of
fatherhood,

he rent his garments and gave to nature what be-
longed to it.

370 She asked that she might weep and as a good man he
granted as much as she asked,

he waited the days and showed that the delay did not
weary his fervor.

16. THE DAUGHTER'S LAMENTATION

The event of that [internal] battle passed away but
mourning endured,

and although he was prostrate with mourning each
day, his love did not abate.

He descended from the height of victory to the suf-
fering which befell him,

375 yet the fervor of the love was not cooled, for it was
enflamed.

He allowed the girl to go and weep as she had asked
him,

while he continued on his own accord and was not
changed from his promise.

She summoned to herself the virgin daughters of the
Hebrews,

and went out weeping for her virginity among the
mountains.

380 The brood of doves went out to moan piteously,
for the beloved nestling of Jephthah who would be
slain.

Tearful songs they sang there with great sorrow,
which befit the mourning of the only child who would
be slain.

385 The beautiful partridges cried out with their harps,
for the sundering of the tender girl from among them.
The way of the world was bewailed by the young girls,
but that mourning did not touch the sacrifice of Jeph-
thah.

"I will go and weep for my virginity," she said to her father; Judg 11:37
the mourning was because of marriage, and not be-
cause of sacrifice.

390 [The mourning was] for that which was cut off, the
beloved way of partnership,
and infants who would not go forth into the world
from a marriage.

[The mourning was] for the sake of the fruitfulness
which comes customarily in the way of all the
earth,

which the sentence (brought about by the vow) had
cut off from taking place.

[The mourning was] for the sake of the infants she
conceived in her thoughts,

395 but the sword came and did not allow her to give
birth to them.

[It was] for the sake of marriage which she imagined
with dreams and visions,

but she was summoned to the knife and marriage
stayed behind.

[It was] for the sake of children held dear in her mind,
but the sword came and took their mother in her vir-
ginity.

400 Indeed, she made mourning for her children who did
not exist,

since she was not united in marriage to bear them as
in her thoughts.

Many times she even imagined them with names,
and although she had agreed to become a sacrifice, yet
she wept for them.

The abode of the world, left wretched, was bewailed,

405 but the vow was in no way diminished from its promise.

17. THE LAMENTATION COMPLETED

[She mourned] for the expectations of youth which were set out for her,
but slaughter came to loose the contract that had been made.

[She mourned] for the family line which ceased and did not go forward,
since the road of families was blocked so that she could not walk in it.

410 For sixty days that mourning prevailed there,
and when it was finished she set her face toward the knife.

And she wept for the world which deceives by its history the one who loves it,
but she returned and went to become a sacrifice as she had been vowed.

She mourned, with suffering, marriage and companionship,

415 but to the knife she returned, to the pyre, as she had been summoned.

She rejected the covenant between wives and their husbands,
whose appearances fade with the change of the seasons.

She said 'woe to the world' with her weeping, both she and her companions,
for although greatly loved, it cannot be possessed by its darlings.

420 She completed the road of mourning with great suffering,
and the day came for her to go to the slaughter which gazed upon her.

18. THE POET'S TASK

The story of Jephthah draws me to proceed with it;
accompany me, with voices of suffering, that we may journey with him.

- For marvelous was the man, and not ordinary his
 story that one might disregard it;
 425 hear it with wonder, and marvel at his fortitude.
 The mouth is too small to say how it was,
 and the tongue to proclaim its various stories.
 Somehow I do wrong³¹ when I tell his story, I the
 wretched one,
 for I do not have melodies sufficient for its splendor.
 430 For the great Paul, time was too short to speak of it,
 and thus I am miserable about how to approach the
 story.
 The apostolic harp saw its beauty,
 and hung a veil of silence over his story, that it not be
 disgraced.
 “*Time is too short for me to tell about Jephthah;*” Heb 11:32
 435 he measured [Jephthah’s] mind and saw that it was
 exalted beyond the ages.
 He considered his stories, how they stretched out over
 days,
 and all eternity was not enough to tell them.
 But he saw that if he began to speak about [Jephthah]
 there would be no end,
 for the telling would be prolonged and the time
 shorter than his narrative.
 440 And lest I should damage the great narrative by short-
 ness,
 I say, “*Time is too short to tell about Jephthah.*” Heb 11:32
 [Paul] showed that a length of days was too short for
 his narrative,
 and he did not begin lest it be spoken [too] briefly.
 The great apostle made known the shortness of time,
 445 and he honored the narrative of Jephthah with watch-
 ful care.
 Therefore it is also right for me to keep silence about
 [Jephthah’s] heroic deeds,
 for I have not spoken nor will I speak of his praises.

³¹ Or: “Something chokes me when I tell his story.”

Time was too short for the skillful finger of apostle-
ship

to depict the beauties of his faith as they were.

450 And if the harp of apostleship shrinks from his story,
what voices can approach speaking of it?

I did not say that I will speak about him, but that I
will be silent;

for because of the greatness of the discourse it would
be unending.

For he became a priest for his daughter and offered
her up as a sacrifice,

455 and she did not cause him to suffer so that he would
withhold his hand from the knife.

For he was clothed in faith while striving,
and called upon the Lord and did not doubt his re-
demption.

Because he vowed and offered up sacrifice and ful-
filled his vow,

he gave an offering decreed by him with great love.

19. JEPHTHAH'S SACRIFICE

460 It is wondrous to relate [what happened]:³²

when he took the knife to his daughter
to kill the affection interwoven in him with love;
when the days of the solitary one's mourning were
completed,

and she came to become the perfect sacrifice from her
parent;

when her father looked upon her whom he had sum-
moned to the knife,

465 and she responded and stretched out her neck for
sacrificing;

when waves of affection beat upon him in order that
his hand be stopped,

and he lifted oars of love above the waves and de-
spised them;

³² This entire passage, to the end of the homily, is tightly structured by parallel couplets all beginning with the conjunction *kad*, and all syntactically governed by this single introductory phrase (lit: "Wondrous it is to relate").

when nature implored him with suffering in front of
his child,
and love of the Lord bound the sacrifice so that it
would be offered;
470 when the child beheld her father piteously,
and her neck was seized and he brought her to the
knife;
when the love of father cried out with suffering,
and the greater love of divinity silenced it;
when love and love wrestled over which would con-
quer,
475 and that of the Lord conquered that of daughters to
undertake slaughter;
when nature fought with fervor to bring to naught
but nature could not restrain his hand from the knife;
when [both] desires descended fiercely for battle,
but that for God conquered that of offspring and sac-
rificed her;
480 when affection kindled and burned toward his off-
spring,
but the dew of faith poured forth and affection was
cooled in him;
when the beloved daughter turned to see her father,
and he bore the blade and rose against her like a
butcher;
when affection summoned the hand not to go down,
485 but faith stood up diligently for its part;
when thoughts made a struggle inside the mind,
but the one that was bound to God prevailed there;
when the beloved neck trembled beneath the knife,
but the courageous priest did not desist from his deed;
490 when the virgin quaked with terror at the sacrifice,
but the hand of the father did not shrink from the
knife;
when the girl was struck with terror and quailed at the
slaughter she saw,
but Jephthah was courageous to lay out the corpse
untroubled;
when the groans of the mistress of suffering ascended
from the sacrifice,

قَبِّحُوا لِلَّذِينَ يُبَدِّلُونَ كَلِمَاتِ اللَّهِ لِيُفْضِلُوا عَلَيْهَا قُبْحًا كَقُبْحِهِ إِذْ جَاءَهُمْ سُلَيْمَانُ بِالسُّورَةِ الْكَلِيمَةِ
 وَتُفْضِلُوا عَلَيْهَا قُبْحًا كَقُبْحِهِ إِذْ جَاءَهُمْ سُلَيْمَانُ بِالسُّورَةِ الْكَلِيمَةِ

470

۞ لَحْمٍ نَّوْءٍ ۚ وَ لَاحِقًا مَّعَهُ ۖ إِنْ كُنْتُمْ كَاذِبِينَ ۖ
 ۞ مَّعَلَّامٌ لَهُ مَعْدَنُ ۚ وَ طَا ۚ لَاحِقًا مَّعَهُ ۖ
 ۞ مَّعَلَّامٌ لَهُ مَعْدَنُ ۚ وَ طَا ۚ لَاحِقًا مَّعَهُ ۖ

475

وَقَدْ قُلْنَا لَهُمْ فَتُكْفِرُوا بِهِ فَلَمْ يُؤْمِنُوا بِهِ وَلَمْ يُكْفَرُوا بِهِمْ فَاسْتَرْسِلُوا فِي الْبِلَادِ يَحْتَاطُوا لَكُمْ وَلَئِنْ كُنْتُمْ تُحِبُّونَ الْإِسْلَامَ فَاسْتَأْذِنُوا بَلَدَهُمْ وَلَئِنْ قَدْ كُنْتُمْ كَاذِبِينَ فَنَزَّلْنَا مُطَرَّدًا فِي الْغَمِّ مَعَهُ غَنَاقًا مَكِينًا فَاقْبَلْهُ وَاعْلَمْ مَوَدَّةَ بَيْنِهِمْ وَتُلَقِّهْ الْكَلِمَ الْوَدَّاعَةَ وَلْيَقْرَأْ بِحَمْدِ رَبِّهِ عَظِيمًا

وَمَنْ يَكْفُرْ بِاللَّهِ فَإِنَّ إِلَهَهُ الْقَوْمُ فَأُولَٰئِكَ هُمُ الْمُتَكَبِّرُونَ
وَهُمْ لَمَّا يَتَذَكَّرُونَ أَلَمْ يَكُنْ لَهُمْ آيَاتُ أَنْبِيَآءِهِمْ
فَإِنْ كَانُوا فِي شَكٍّ فَلْيَكْفُرُوا أَوْ لْيَتَّبِعُوا مِلَّةَ الْإِنسَانِ
فَإِنْ كَانُوا فِي شَكٍّ فَلْيَكْفُرُوا أَوْ لْيَتَّبِعُوا مِلَّةَ الْإِنسَانِ

480

يُكَلِّمُ مِنْهَا مُنَادٍ حَتَّىٰ إِذَا أَصْبَحَ مِنْهَا غَاسِقٌ يَقُولُ لِلْمَلَائِكَةِ لَا تَصْلَيْنِي ۖ هَٰذَا أَفْتِنُكُم مَّا جَاءَكُم مِّنَ الْمُجْرِمِينَ
 ۝۱۰۰ مَعْتَدًا لِّمُصَلِّينَ ۖ أَصْبَحُوا مُسَبِّحِينَ ۚ فَهَٰذَا نَصُوبُكُم ۚ فَصَلُّوا وَطُوعًا وَنَهْرًا وَخَشَعُوا لِحُكْمِهِ ۚ فَسَبِّحُوا لَهُ مِمَّا رَزَقَكُم بِهِ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا وَاسْجُدُوا لِلَّهِ الْوَاحِدِ ۚ

485

وَيَسِّرْ لَنَا رَحْمَةً وَرِزْقًا ۖ
وَيَسِّرْ لَنَا رَحْمَةً وَرِزْقًا ۖ

490

وَأَمَّا لَوْ كُنَّا قُتُلًا مِمَّنْ هَاجَرُوا مِنْ دُنَىٰ قَوْمٍ بَعْدَ مَا عَاهَدْنَا لَهُمْ فَجِئْنَا مِنْهُمْ بِثَمَلٍ غَشِيٍّ ۚ

- 495 but the father of the slain one did not turn away from
her destruction;
when a great vehemence of faith took hold of him,
and compassion could not stand and restrain him;
when he bound the solitary one so that she might be-
come the sacrifice,
and took the knife and put it to her neck with cour-
age;
- 500 when the virgin's blood flowed and bespattered him,
but he cut her neck and was not troubled by his deed;
when the priest Jephthah completed the work of his
sacrifice,
and he was wet with the blood he shed there from his
offering;
when the wailing of the Hebrew women increased,
- 505 but he was silent and [seemed to] trample on them
with his courage;
and when the lamentations of his people's daughters
beat upon him,
he did not hear because he dealt with his own.
He repaid his promise and gave his offering and made
his sacrifice.
Blessed be the One who was slain, to Whom the sac-
rifice of Jephthah was offered.
- 510 The end [of the story] of Jephthah's Daughter.

- 495 הָלָא מַדְּמַל יִדְּוָה אֶחָד בְּמַלְכָּא מַעַי שְׁחָדָה *
 כִּי הִמְכֵּה יִדְּוָה מֵאֵלָּא וְכָא בְּמַעֲשֵׂא:
 הָלָא אֶעֱשֶׂה יִדְּוָה וְשִׁמְעָא בְּעֵינֵי עֵינֵיכֶם נִסִּי *
 כִּי קִצְוִה יִדְּוָה אֶחָד בְּמַלְכָּא בְּחֵלָּא:
 עֲמָלָא מַעֲשֵׂא מִמֶּנּוּ כִּי יִדְּוָה אֶחָד בְּמַלְכָּא *
 500 כִּי יִדְּוָה יִדְּוָה וְכָא מֵאֵלָּא אֶחָד בְּמַלְכָּא כֵּן:
 מִפְּעֻמִּי יִדְּוָה הָלָא מֵאֵלָּא וְכָא מִפְּעֻמִּי *
 כִּי הִמְכֵּה יִדְּוָה חֵלָּא וְכָא מִפְּעֻמִּי בְּמַלְכָּא:
 עֲנִיבָא כִּי מֵאֵלָּא אֶחָד בְּמַלְכָּא מִפְּעֻמִּי *
 כִּי תִלְכֵּדָא וְכָא מִפְּעֻמִּי יִדְּוָה:
 505 מִפְּעֻמִּי מִפְּעֻמִּי יִדְּוָה אֶחָד בְּמַלְכָּא *
 כִּי אֶחָד בְּמַלְכָּא וְכָא מִפְּעֻמִּי יִדְּוָה כֵּן:
 הָלָא מַעֲשֵׂא יִדְּוָה וְכָא מִפְּעֻמִּי יִדְּוָה *
 פִּי מִפְּעֻמִּי מִפְּעֻמִּי מִפְּעֻמִּי מִפְּעֻמִּי *
 510 דִּנְיָ מִפְּעֻמִּי מִפְּעֻמִּי מִפְּעֻמִּי מִפְּעֻמִּי *
 מִפְּעֻמִּי מִפְּעֻמִּי מִפְּעֻמִּי מִפְּעֻמִּי.

**A SOGHITHA ON THE UPRIGHT JEPHTHA AND
ON HIS DAUGHTER, BY MAR ISAAC**

BY SEBASTIAN P. BROCK

1. People who make vows when they are in great straits
should repay them to the Lord when they are at ease.
2. If you have made a vow, make ready what you are giving
lest your vow be rejected and your offering refused.
3. Look and see, if you have made a vow to the Most High,
let it be to the occasion, let it be set out and well ordered.
4. Jephtha opened his mouth and addressed them as follows,
'My children, stand firm in you contest, play true in your battle,
5. then God, who beholds you, will add to your strength
and your oppressor will be put to shame, and your saviour will rejoice.
6. Let all your womenfolk busy themselves with supplications
and through the prayer of them all the Lord will be reconciled/pleased'.
7. One people encountered the other, < > side,
the bows were stretched, and the battle lines drawn up;
8. swords glisten visibly in the world;
arrows like stars fly above the (two) camps.
9. The (divine) Will gives them orders, and they act with discernment,
they slay the oppressors, and they preserve Israel.
10. The old men sit there in grief as their sons have been slain,
the women are clothed in grief as their husbands have been
slaughtered.
11. Now Jephtha's daughter was the only one he had,
and when she heard that her father had returned in peace
- 12 she gathered her companions and she goes out to meet him,
she takes up the strain with tambourines, she sings with tambourines.³³
13. In comes Jephtha, leading at the head, like a shepherd,³⁴
with his flock behind him, resembling flashing lightning.
14. The riders³⁵ clap their hands as they say
'Lances are not so fine as is the fear of the Lord'.
15. Feet trample, heels sound out,
'Blessed is the Lord who has brought us back to the eyes that watch out
for us'.
16. The girl raised her eyes and beheld her parent;
all at once she cried out as follows, saying to her father:

³³ Cf. Judges 11:34 (also Miriam in Exodus 15:21).

³⁴ Cf. Jacob, p.310, line 11; Jephtha is again referred to as 'shepherd' in stanza

17.

³⁵ Perhaps an allusion to Exodus 15:1.

הנהגות מהלכה דגל ביהמ"ד דגל ביהמ"ד, אשכנז

- 1 חתונה וזיווג זיווג כהלכה
זיווג מהלכה חתונה כהלכה
- 2 כ' זיווג וזיווג חתונה וזיווג
זיווג וזיווג מהלכה חתונה וזיווג מהלכה
- 3 זיווג מהלכה חתונה מהלכה
זיווג מהלכה חתונה מהלכה
- 4 זיווג מהלכה חתונה מהלכה
זיווג מהלכה חתונה מהלכה
- 5 זיווג מהלכה חתונה מהלכה
זיווג מהלכה חתונה מהלכה
- 6 זיווג מהלכה חתונה מהלכה
זיווג מהלכה חתונה מהלכה
- 7 זיווג מהלכה חתונה מהלכה
זיווג מהלכה חתונה מהלכה
- 8 זיווג מהלכה חתונה מהלכה
זיווג מהלכה חתונה מהלכה
- 9 זיווג מהלכה חתונה מהלכה
זיווג מהלכה חתונה מהלכה
- 10 זיווג מהלכה חתונה מהלכה
זיווג מהלכה חתונה מהלכה
- 11 זיווג מהלכה חתונה מהלכה
זיווג מהלכה חתונה מהלכה
- 12 זיווג מהלכה חתונה מהלכה
זיווג מהלכה חתונה מהלכה
- 13 זיווג מהלכה חתונה מהלכה
זיווג מהלכה חתונה מהלכה
- 14 זיווג מהלכה חתונה מהלכה
זיווג מהלכה חתונה מהלכה
- 15 זיווג מהלכה חתונה מהלכה
זיווג מהלכה חתונה מהלכה
- 16 זיווג מהלכה חתונה מהלכה
זיווג מהלכה חתונה מהלכה

17. 'Welcome back, O blessed shepherd, truly blessed,
who gave himself up to death for the sake of the Lord's own people.
18. O widowed tree that had one single fruit,
blessed is the Lord who has brought you back in victory to your home'.
19. Jephtha lifted up his eyes, and catching sight of his only daughter
he began to say as follows amidst great groans:
20. 'If only, my daughter, your father had been slain in battle,
had escaped by death and been buried, then he would not have beheld
your death.
21. Up to that moment, my daughter, your father was confident
that, should by chance he die, you would be his heir.
22. I have vowed you to the Most High, what can now be done?
You have been vowed to God, what can you do henceforth?
23. The girl, on hearing these words of her father,
her mind rejoiced, her heart was filled with gladness;
24. leaping up, she answered her father and said,
'My parent, do not be grieved that you have made your vow to the
Lord:
25. no one forced you to make it, you vowed it from your very heart.
Why are you complaining of being trapped by your mouth?
26. Have you not heard how they tell of what Abraham did
when he took off his only son, without even revealing it to his
mother?³⁶
27. And how God returned him back home in peace
while a ram burst forth on the mountain and was provided as an
offering.³⁷

³⁶ Gen. 22:3. Isaac follows Ephrem, *Comm. Gen.* XX.1, in that he assumes that Abraham says nothing to Sarah; this contrasts with the scenario imagined in the two anonymous memre and the sogitha on Gen. 22; for the former see my 'Two Syriac verse homilies on the Binding of Isaac', *Le Muséon* 99 (1986), pp.61-129 (reprinted in *From Ephrem to Romanos: Interactions between Syriac and Greek in Late Antiquity* [Aldershot, 1999], chapter VI), and for the latter 'Syriac poetry on biblical themes, 2: A dialogue poem on the Sacrifice of Isaac (Gen. 22)', *The Harp* 7 (1994), pp.55-72.

³⁷ The miraculous origin of the ram is already found in Ephrem's *Commentary on Genesis* XX.3; see further, 'Two Syriac verse homilies', pp.78-9.

- 17 זה כלל יחיד כינוי נחמד
נשאר לחיבה נחמד שלב חסד נחמד
- 18 אלה כלל יחיד נשאר נחמד לנשאר
כינוי נחמד נשאר נחמד לחיבה
- 19 נשאר חסד, זה כלל נשאר נחמד
נשאר, נחמד נחמד נשאר נחמד נחמד
- 20 אלה נחמד נחמד, נחמד נחמד
נחמד נחמד, נחמד נחמד נחמד נחמד נחמד
- 21 נחמד נחמד; נחמד נחמד נחמד נחמד, נחמד
נחמד נחמד נחמד נחמד נחמד נחמד
- 22 נחמד נחמד נחמד נחמד נחמד נחמד
נחמד נחמד נחמד, נחמד נחמד נחמד
- 23 נחמד נחמד נחמד נחמד נחמד נחמד
נחמד נחמד נחמד נחמד נחמד נחמד
- 24 נחמד נחמד נחמד נחמד נחמד נחמד
נחמד נחמד נחמד נחמד נחמד נחמד
- 25 נחמד נחמד נחמד נחמד נחמד נחמד
נחמד נחמד נחמד נחמד נחמד נחמד
- 26 נחמד נחמד נחמד נחמד נחמד נחמד
נחמד נחמד נחמד נחמד נחמד נחמד
- 27 נחמד נחמד נחמד נחמד נחמד נחמד
נחמד נחמד נחמד נחמד נחמד נחמד

28. You did not realise when you made the vow that I would meet you,
but God, who has loved me, has made me his handmaid.³⁸
29. Blessed am I who have been freed from the abuse of this world
and now I am going to my Lord, a letter under seal.³⁹
30. Had it turned out that you had been defeated, then perhaps you would
have been killed as well,
and they would have taken me off in captivity and all our home would
be destroyed’.
31. If he draws near to sacrifice her, will he have pity on the daughter of
his loins?
or should he not slaughter her? Then he will be found false.
32. The elders of the people heard how Jephtha was greatly disconsolate
and so they all gathered and gave him solace with their words.
33. ‘Jephtha, do not be grieved that you have made the vow to your Lord:
separate out some gift and give it; offer that to the Lord.
34. Give half your belongings, and leave your only daughter alone,
for all that you possess is not so dear as this daughter you have.
35. The girl said in answer before all those who had counselled him
‘How evil is your counsel, and odious before the Lord’.

³⁸ The daughter’s wording in stanzas 28 and 29 clearly alludes to that of Mary in Luke 1:38 (‘handmaid’) and 48 (‘blessed’).

³⁹ Another clear allusion to Mary, who is likewise described as a ‘sealed letter’ in liturgical poetry: the precise phrase features in Jacob of Serugh (ed. Bedjan [reprint], VI, p.24/639) in a passage which is taken up in both the Maronite *Shehimto* (Weekday Office) for Friday *Lihyo* (*bo’utbo* to First *Qawmo*), and in the Mosul edition of the *Fanqitho*, III, p.354 (Commemoration of Mary of the Seeds); English translation of Jacob’s *memra* by M. Hansbury, *Jacob of Serug on the Mother of God* (Crestwood NY, 1998), pp.38-9. For Mary as a ‘letter’, see further my ‘Mary as a “Letter” and some other Letter imagery in Syriac liturgical texts’, *Vox Patrum* 26 (2006) [Festschrift for M. Starowieyski], pp.89-99.

- 28 ל' נחמד ב' וזו ודא כ' פ' פ' פ'
 נחמד ודא נחמד חבד' ל' נחמד
- 29 נחמד ודא נחמד ח' ח' ח' ח'
 נחמד ודא נחמד ח' ח' ח' ח'
- 30 נחמד ודא נחמד ח' ח' ח' ח'
 נחמד ודא נחמד ח' ח' ח' ח'
- 31 נחמד ודא נחמד ח' ח' ח' ח'
 נחמד ודא נחמד ח' ח' ח' ח'
- 32 נחמד ודא נחמד ח' ח' ח' ח'
 נחמד ודא נחמד ח' ח' ח' ח'
- 33 נחמד ודא נחמד ח' ח' ח' ח'
 נחמד ודא נחמד ח' ח' ח' ח'
- 34 נחמד ודא נחמד ח' ח' ח' ח'
 נחמד ודא נחמד ח' ח' ח' ח'
- 35 נחמד ודא נחמד ח' ח' ח' ח'
 נחמד ודא נחמד ח' ח' ח' ח'

INDEX OF NAMES AND THEMES

- Ammonites 70, 77, 90, 93, 120, 123,
134, 156, 286, 294, 360
- Betrothal 129, 185, 191, 271, 272,
315
- Blood (sacrificial) 21, 28, 30, 32, 34–
39, 43, 51–52, 56, 122, 133, 139,
201, 268, 344, 362, 500, 503
- Christ (titles of)
Lord 45, 330
Lord of the slain 1
One Who accepted Jephthah's
vow 5
One Who is from One 11
One Who was slain 509
Only Child 9
Single One 3, 178, 199
Son 48, 152
Son of a Virgin 7
Son of the Redeemer 44
- Crucifixion 129, 202, 332
- Faith 6, 50, 55, 63, 66, 117, 349, 456,
481, 485, 496
- God 115, 128, 219, 253, 319, 321
(titles of)
Father 18, 47, 48, 199
Lord 84, 86, 87, 89, 91, 92, 93, 117,
126, 215, 218, 250, 254, 255, 260,
265, 266, 267, 270, 273, 276, 280,
283, 285, 296, 305, 350, 457, 469,
475
One Who Receives All 308
- Hebrews 19, 69, 77, 124, 339
Jacob's children 73
Flock of Jacob 81
- Hebrew Maidens (Daughters of the
Hebrews/ Hebrew Women) 176,
378, 499, 506
- Israel 125
Nation 151
- Jephthah (by name) 5, 15, 20, 42, 45,
53, 69, 76, 82, 115, 126, 128, 131,
137, 143, 153, 179, 195, 200, 201,
209, 214, 227, 231, 245, 319, 381,
387, 422, 434, 441, 445, 446, 493,
502
(titles of)
Athlete 65
Discerning one 111
Faithful one 164
- Father 17, 43, 130, 168, 171, 195,
230, 284, 290, 292, 293, 306, 314,
317, 34, 388, 464, 470, 482
Father of one slain 300, 495
Father of a virgin 164
Good man 370
Laborer of faith 57
Parent 16, 22, 59, 463
True one 211, 366
Wise man 83
- Jephthah's Daughter 17, 48, 137,
167, 195, 201, 230, 235, 243, 251,
254, 257, 261, 290, 355, 363, 365,
368, 454, 460
(titles of)
Adorned maiden 195
Beautiful One 59, 131
Believing girl 142
Beloved daughter 239, 275, 482
Beloved virgin 16
Betrothed to suffering 191
Bride of Blood 186
Choice maiden 182
Choice vow 179
Daughter of One 11

- Daughter of the Hebrews 19, 339
- Girl 284, 331, 337, 376, 385, 492
- Mistress of suffering 314, 494
- Modest maiden 187
- Offering 173, 310
- Only begotten child of Jephthah 42
- Only child 9, 13, 383
- Pure girl 139
- Sacrifice 169, 291, 312, 316
- Sacrificial calf 175
- Sacrificial maiden 171
- Sacrificial victim 233
- Single one 177, 241
- Solitary one 462, 498
- Undefined girl 147
- Unsullied one 21
- Virgin 7, 43, 255, 298, 328, 490, 500
- Young maiden 341
- Virgin of sufferings 129
- Virtuous girl 138
- Young girl 133
- Justice 135, 211, 213
- Knife (sacrificial) 20, 62, 184, 315, 318, 325, 331, 397, 411, 415, 455, 460, 464, 471, 476, 488, 491, 499
- Law 49–56
- Nature (human) 217, 228, 231, 249, 253, 369, 468, 476, 477
- Paul (Apostle) 430, 432–45
- Priest (Jephthah as) 169, 173, 175, 182, 196, 197, 201, 214, 233, 291, 293, 301, 302, 306, 311, 312, 317, 346, 454, 489
- Sacrifice 7, 9, 15, 22, 24–25, 34, 38, 45, 49, 60, 76, 87, 89, 96, 98, 100, 102, 112, 122, 132, 135, 138, 143, 148, 169, 194, 196, 212, 216, 222, 250, 252, 254, 263, 266, 269, 270, 274, 287, 291, 297, 300, 301, 302, 303, 309, 316, 323, 344, 365, 387, 389, 403, 413, 454, 458, 463, 469, 479, 490, 494, 498, 502, 508
- Salvation 18, 138
- Sheol 334, 338, 340
- Sin 27, 35
- Symbol 13, 23, 29, 39, 45, 131, 165, 178, 183, 189
- Vow 5, 86, 91, 94, 104, 105, 106, 109, 111, 126, 144, 157, 165, 212, 214, 220, 225, 248, 262, 269, 280, 285, 305, 306, 353, 357, 405, 458
- Wedding feast/banquet 185, 186, 191

INDEX OF BIBLICAL REFERENCES

Gen		11:35	235–6, 261–2, 264
9:6	51	11:37	322–3, 388
Hos		Job	
1:5	221	1:21	288
Jer		Luke	
49:35	221	23:42–3	334
Judg		Heb	
11:30	86, 93	11:32	434, 441
11:31	95		